



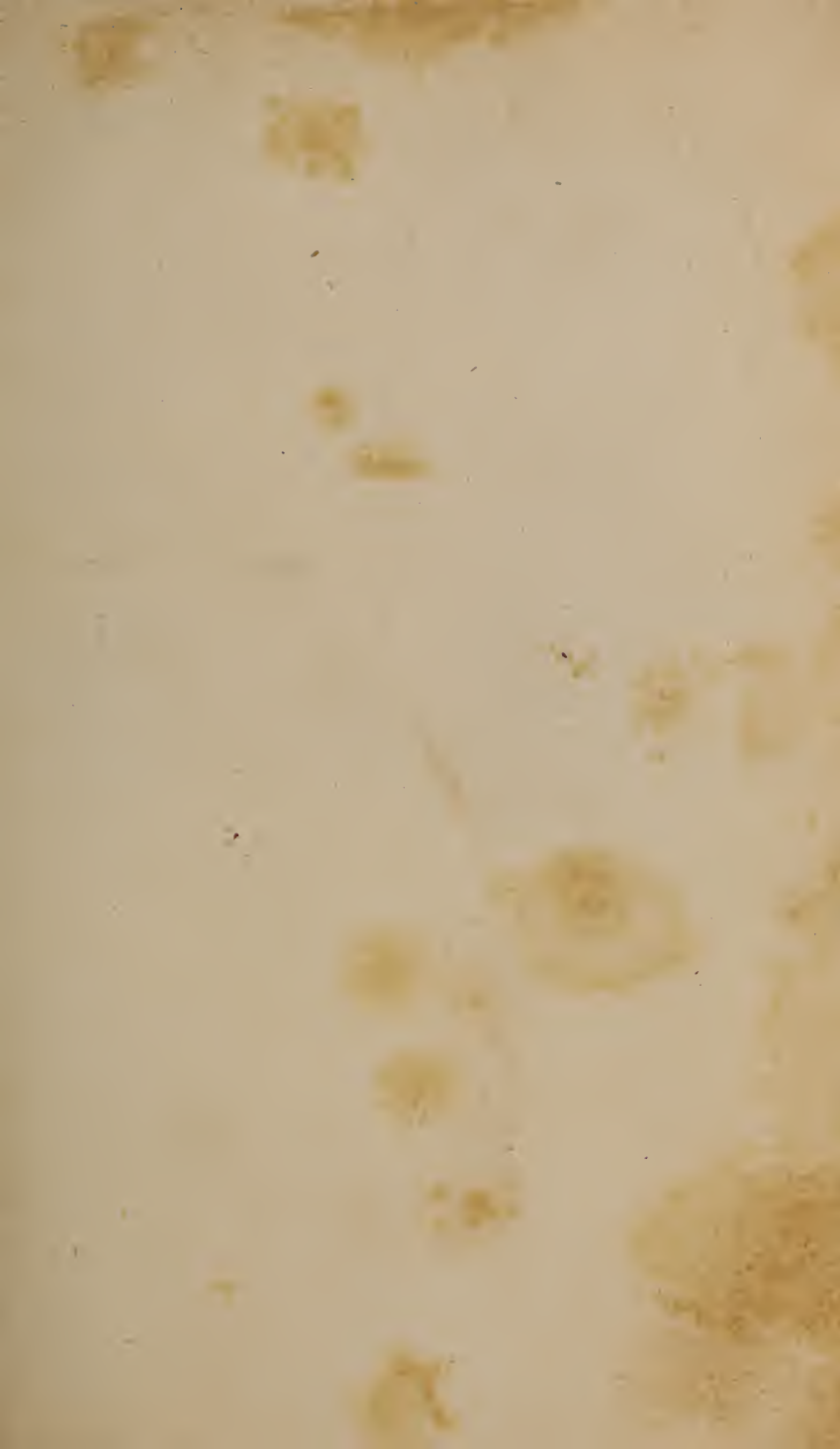
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# THE CHRONICLE

OF THE

## London Missionary Society.

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### I.—WRECK OF THE “JOHN WILLIAMS.”

ADVICES have been received both from Samoa and Tahiti, which leave no doubt of the complete destruction of the missionary ship. The information, however, is still indirect. It implies the loss of the ship, and shows what followed it. But the official letters from Captain Williams, the missionaries on board, and the missionaries in Samoa, have not yet arrived. They are on board the brig *Susanne*, which sailed from Samoa on March 12th, and is daily expected in England. It appears that the *John Williams* reached Savage Island on the afternoon of Thursday, January 3rd, from the Loyalty Islands, and at once landed Mr. Lawes's goods and some of her passengers. Rough weather prevented all communication with her till the following Tuesday. On the evening of Tuesday two of the Mission families went on board again, and the vessel stood out to sea for the night, hoping to take her final departure for Samoa the next day. A few miles from shore the wind failed, and the current began to drift her back again. The boats were ordered out and endeavoured to tow her away; but the current was too strong, and so she drifted and drifted, every hour bringing her nearer the lofty coral walls which form the sea face of the island. A little before midnight the whole party on board got into the boats, and made for the landing-place, which all reached in safety. A few minutes after the ship struck, and was soon a total wreck. Of what followed we know almost nothing. A portion of the party went apparently up to Samoa. The remainder were then fetched away, and the *Rona*, a New Zealand brig, was chartered to convey Mr. and Mrs. SAVILLE to Huahine, and Mr. and Mrs. CHALMERS to Rarotonga. These friends arrived safely at Tahiti, on their way to their destination, on April 23rd. They were all well and in excellent spirits, and did not seem discouraged or depressed by the trying adven-

tures to which their voyage had given rise. While the Directors feel most thankful that no lives have been lost, they greatly regret that a large portion of the stores despatched to Samoa and Eastern Polynesia has evidently been destroyed; but of this they have no particulars. Much sympathy has been expressed for them in the great loss incurred; and the Home Committee of the Presbyterian Mission in the New Hebrides have not only expressed their regret, but have kindly offered the services of their Mission ship, the *Dayspring*, until other arrangements can be made. The following particulars are taken, by permission, from a letter written by Mrs. Chalmers:—

1. LOSS OF THE SHIP. MRS. CHALMERS. TAHITI. APRIL 26, 1867.

“We left Sydney on 15th November, with our vessel fully repaired and as strong as ever. In four weeks from the day we left Sydney, we had finished all our work at Aneiteum and the Loyalty Isles, and with high hopes we went on our way to Niué, arriving there by 3rd January, after a passage of three weeks from Maré. We had to beat all the way, and for nine days before getting to Niué we had to sail amongst dangerous reefs by dead reckoning.

“In the afternoon of 3rd January we all—but Mr. and Mrs. Davies, who were not very well—came on shore to see Mr. and Mrs. Lawes, and were persuaded to remain all night. Mrs. Williams also remained, leaving the Captain to return alone to the ship.

“During the night the wind changed, and blew with such violence as to prevent any communication being held with the ship till the morning of Tuesday 8th, when the Captain came on shore with the remainder of Mr. L.’s goods. After sending on board a quantity of coconuts, taro, yams, &c., presents from the natives, Mr. C. and I accompanied the Captain and Mrs. Williams to the ship. We hoped to be able to leave for Samoa next day, when Mr. and Mrs. Saville, and Mr. and Mrs. Watson were to be on board.

“We soon had the boats in their places, and made for sea for the night, with a fair breeze. Soon we were a long way out. The sky had a squally appearance, which comforted us a little, as we thought a squall better than a calm. By half-past seven, though, it felt quite calm, with a heavy swell driving in on the land. A short time after the vessel was observed to go astern; but as we were so far out to sea we did not apprehend any danger. All means were at once resorted to to keep the vessel out to sea. The whaleboat, pinnace, and gig were well manned, and soon had the vessel in tow. The sails were also kept trimmed, so as to be ready for any wind that might spring up. All the Native teachers on board wrought well with the sailors; but all was of no avail: we still went astern; nearer and nearer we approached the dreaded reef. About nine Mrs. Williams, Mr. and Mrs. Davies, and Mr. Chalmers and I went to the saloon for prayer. The two gentlemen offered up prayer in turn, whilst at the same time the Native teachers engaged in prayer on the main-deck. Fervent were the prayers offered that the Lord would save our justly prized ship—His own ship—from the doom we saw threatening her, and that she would be spared for many years to carry the good news of salvation to these lovely isles.

“After prayer we went on deck, and fired off some rockets and blue lights, to warn our friends on shore of our danger; though well we knew they could not help us. Oh! the agony of that hour! None but those who have felt it can realize how we felt. It was sad to feel our floating home being drifted on to destruction, and we unable to save her. The night was densely dark, the lightnings began to flash, and now we think surely the wind will come up to save her; but not a breath of air could be felt.

“About ten the gig was ordered alongside, and the ladies dropped from the side of the vessel into it. No time for ceremony; seventy-two souls, among whom were several Native women and children, were on board; and already could the back swell of the reef be felt. By twenty minutes past eleven all were in the boats, and in a few minutes after the vessel struck, with a crash that quickly dispelled all our hopes as to her safety, and sent a pang through our very hearts. We loved the vessel, and it seemed like losing a friend to lose her. To the last we clung to the hope that ere she struck a breeze would spring up to save her.”

## 2. LANDING OF THE PARTY. THE SAME.

“Our position in the boats was not very comfortable. We had put a few things in bags, but they were left on deck, and it rained as it only does in the tropics. We were some miles from the Mission premises, which we made for as soon as we could, keeping the boats together by ropes. It was very dark; but we found out our way by a succession of torches, which the Natives kept lighting on shore. By three a.m. we reached the landing-place; the surf was very high; no boat could get near that night. Natives came in canoes, and took us in their canoes to the rocks; we were then dragged through the surf by the Natives, and carried on their backs up a long extent of steep rocks, over which the surf was constantly rushing. By half-past four a.m. all were safely landed. We were very wet and cold; but, by using precautionary measures at once, we all escaped colds.

“Mr. and Mrs. Lawes were exceedingly kind to us all the time we were with them. They did not seem to think how much they were inconvenienced themselves, if thereby they could add to our comfort.

“I think Mr. Chalmers told you

when and how we left Niué and got to Samoa. The Consul chartered the *Rona*, to bring the rest of our party to Apia, where they all arrived on 20th March. The missionaries in Samoa then chartered the same vessel to take Mr. and Mrs. Saville, the Native teachers, and us two to our different homes; as also to take a few things saved from the wreck to the different missionaries in the East.

“Mr. C. has written you about our loss. All our books and private things are gone, except a few silver things which I had in my cabin. Amongst the things saved are our tea, a box of soap, chairs, and a mattress, and, I think, some rice. We got some more provisions in Samoa, and have got some calicoes and prints for barter use. Everything saved from the wreck is damaged; but we are glad to get them as they are. We hope to get some furniture from Mr. Krause, who, we are led to understand, is leaving Rarotonga soon.

“From what I have seen of the islands and the Natives, I long more than ever to be at our home, and busily engaged at the work whereto we are sent.”

## 3. ARRIVAL AT TAHITI. REV. G. MORRIS. APRIL 26, 1867.

“My principal object in writing at the present time is to inform you that our dear brethren, the Revs. Messrs. Saville and Chalmers, accompanied by their wives, and the Rarotongan teachers and families, have arrived safely here *en route* for Huahine and the Hervey Group. They came on the brig *Rona*, Captain Hayes, of New Zealand, and anchored here on Tuesday, April 23, (shore time), and have gone off with a fine breeze this morning for Huahine. All the party were well, and our dear brethren and their devoted wives do not appear to have had their ardour either damped or diminished by the numerous untoward circumstances which have chequered their path, but full of zeal, devotion, and love, they have gone on to their difficult and arduous duties. They are men and women of the right stamp, and we pray that God may abundantly bless and prosper them in their great and glorious work.

“The mail is just closing, and we are full of confusion and sorrow at the losses which ourselves and brethren and the Mission have sustained. It has come upon us so suddenly, that it is difficult to realize the sad truth; it pierces our very hearts, as it will yours and myriads of others. The Lord is surely teaching us some severe lessons; but thanks be unto God, ‘ALL things work together for good to His people.’”

4. KIND OFFER OF THE “DAYSRING.” REV. JOHN KAY. CASTLE DOUGLAS.  
JULY 11, 1867.

“Our committee heard with much sorrow of the reported loss of the *John Williams*; they request me to express their earnest wish that your missionaries will avail themselves as much as possible of the services of the *Dayspring*, till their own Society can once more furnish them with the means of holding communication with the various islands.

“I may take the liberty of mentioning a fact in connection with our building of the *Dayspring*, which possibly may have been already suggesting itself to you in connection with the loss of the *John Williams*. Were we required to build another mission vessel, I think we would prefer having a small steamer fitted up with an auxiliary steam power, and lifting screw. At the time when the *Dayspring* was built, neither our funds nor our prospects would admit of this. As you may possibly contemplate the building of another vessel, it is worth while considering if such a disaster as that which has overtaken your gallant ship might not have been avoided by a vessel having the advantages above referred to.”

## II.—EXPERIENCE OF INDIAN CONVERTS.

Few things are of deeper interest in missionary life than the various ways in which converts are brought into the Church of Christ. Here we see all the experience of the New Testament revived. Some come at an older age; others are brought quite young. Some find no obstacles; the way of others is from beginning to end beset with trials. Nothing so surely and so



continually produces trial as the system of caste, and the maintenance of the family name essentially bound up with it. A few specimens of this variety are taken from recent Reports,

#### 1. THE TRIALS OF YOUNG CONVERTS. BHOWANIPORE.

“One of the two lads from the Preparatory Class was a Brahmin by caste, and began his studies as a pupil in the Free Church Mission School at Bausbariah, his native village. It was there that he was first impressed with the truth of Christianity. His father, having come to know of it, sent him to Bhowanipore to the house of his father-in-law, in order to remove him from the influence of the Christians; but the father-in-law, not anticipating the result, placed him in our Institution. In the course of a few days our Evangelist became acquainted with him, and invited him to come to his house and read the Bible with him, in addition to the Christian lessons that he received in class. He continued to visit him regularly for this purpose twice a week, for more than four months. He had in the meantime some interviews with the missionaries and with the pastor of the Native Church. After repeated requests on his part to be received as a candidate for baptism, he was accepted on November 30th, 1865, the day of the public distribution of prizes in the Institution. His father and brother and several other friends visited him on that day and the day following, and made use of the various entreaties, threats, and other inducements generally resorted to on such occasions, in order to persuade him to return home and give up all thoughts of becoming a Christian; but he remained firm.

“His friends, perceiving that their efforts failed in this way, had recourse to law; and on the morning of December 2nd, summonses were served on Mr. Payne and Babu Nundolall Doss, to appear before the Sudder Ameen, a Hindu official, to answer to a charge preferred by his father of forcibly detaining him in the Mission-house against his will, in order to make him a Christian, thus injuring his caste. The damages were laid at 800 rupees; they were put down at a low sum, in order to prevent the case from being tried by a higher and Christian officer. The young man was at the same time taken away from our custody. The case was appointed to be decided on the 7th. Meanwhile he was put in charge of the *Nazir*, the court sheriff, a Brahmin, near whose house he had to live, being guarded by peons, but with the privilege of being visited by anybody, whether Christian or Hindu. Of course the circumstances in which he was thus placed, and the sort of visits he would receive from his Hindu relatives, can easily be imagined. His Christian friends did not lose the opportunity of seeing him. He was, however, through the interference of the European judge, subsequently set at liberty, with the permission of going anywhere he liked. He came at once to the Mission-house. On the 7th the trial came on, and the case was dismissed.

“But even before leaving the court, another case was filed against us, stating that the young man was a minor, not of age sufficient to take care of himself, and that therefore he ought not to be baptized. As some days would elapse before the witnesses could be produced, it was ordered by the judge that in the meantime he should neither live in the house of any of his Christian friends, nor of any of his heathen relatives, but in some hired house alone; the rent

and the expenses of his food to be paid by his father. A peon was set over him, not to watch him, but to see that nobody should trouble him. Liberty was given him to go anywhere he liked during the day, even to the Mission premises, but not to take any of the Christians' food. In this condition he had to live till the 21st December, the day appointed for the trial. There being no witnesses produced by his father on that day, he was set at perfect liberty to go anywhere he liked until the trial, which took place on the 11th January, 1866, when his father's witnesses were heard and the case was dismissed. Among the witnesses examined were an uncle of his, who was once imprisoned for forgery, and his grandmother, an old woman of about seventy years of age, whose evidence was taken from the palanquin in which she came. All the rest were also his relatives. Since the case, after such a protracted trial, had been thus dismissed by the zillah judge, the highest legal authority in the district, we thought it our duty to baptize him at once; which was accordingly done. Subsequently to his baptism, his friends appealed to the High Court, on the ground of minority, and had him removed from our premises for two days, and kept in custody as before; but, a statement being made on oath in the High Court by Mr. Payne, the case was finally given up. After his baptism he behaved very well for some time, and gave satisfaction to us all; but later in the year he acted in a way which gave some anxiety. We hope, however, he is now improving, and will again win the esteem and confidence of all that know him.

“The next to whom we shall refer is a student of the same class, and a *Sudra* by birth. He commenced to learn the English language in our Institution, from the alphabet upwards. While in the third class of the school department, in 1862, various discussions with the Christian teacher made him favourably inclined towards Christianity, and he began to visit him at his house, in order to know more of the Bible than he learned at school. He continued these visits till the end of the session, when he went to his native village for the holidays. He came back indifferent and apathetic towards religion, and no more visited his teacher; but he was subsequently led to visit some of the missionaries for the study of the Scripture, and expressed a thorough belief in Christ. Still he could not make up his mind to profess it by baptism, on account of the love he bore towards his mother. He again grew indifferent. However, towards the end of 1865 he was led in illness to seek for peace in Christ, and resolved to confess Him openly. When he entered class again on recovering, and took a part in the discussions on Christianity, he felt deeply the inconsistency of his conduct in remaining a heathen. He therefore applied to us for baptism in the month of March; but though we were satisfied both as to his knowledge of the truth and as to his sincerity, we thought it best to delay receiving him, lest his good resolutions should prove as transient as before. He was not received until the 20th of June, and all the days he was with us before his baptism, he was visited by several of his relatives and acquaintances, who made use of the usual arguments for dissuading him from becoming a Christian. With some of them he had long discussions on the subject of religion. His father, to whom word was sent, came from his village and had several interviews with him. With much weeping he tried to dissuade him from his purpose; but though much affected by seeing his father's tears, he remained firm. He

was baptized by Mr. Johnson, in Union Chapel, on Sunday the 1st of July, since which time he has behaved himself to our satisfaction.

“The third case is that of the student in our new college class. He is an Ooriah by birth, and attended for some years the Government School at Cuttack, in which school he succeeded in passing the Matriculation Examination of the Calcutta University in the year 1864. While in Orissa he became acquainted with certain Brahmos, and was induced to become a member of the Brahma Somaj established in his native town. At the beginning of this year he entered our College. He had for some time seen the folly of idolatry, but had found nothing better in which to trust than the vague teachings of his Brahma friends. A lecture delivered in the Hall of our Institution by the Rev. Lal Behari Dey, on the defectiveness of Brahmaism, opened his eyes to the fallacy of that in which he had been trusting; and the good impressions received on this occasion were strengthened by Keshub Chunder Sen’s Lecture on Jesus Christ. From this he learned more of the facts and history of Christianity than he had ever known before, and was led to take more exalted views of our Redeemer. He was also much struck about this time with some remarks made by Mr. Johnson one day in the Bible lesson, when the subject referred to happened to be the atonement. Being thus favourably attracted towards Christianity, he sought further knowledge, and derived much help from his teacher, our assistant Babu Bhogoban Chatterjee. The books which he mentions as having been the means, more than any others, of leading him to believe in Christ, were one entitled, ‘The Spirit in which Religious Inquiry should be conducted;’ and the well-known work, ‘The Philosophy of the Plan of Salvation.’ His mind was at length, by the middle of the year, fully made up, and he sought for baptism. Having good reason to believe in his sincerity, and seeing that he was fully competent to judge for himself, his request was granted. He was baptized in Cooly Bazar Chapel, by Mr. Ashton. May he be long sustained in the Christian course which he has commenced, and may he prove to be only the first of many in our college department who shall forsake idolatry, and number themselves among the followers of Jesus!”

## 2. A HINDOO DEVOTEE. BENARES. REV. J. KENNEDY.

“On our visits to the city we often meet with persons who promise to visit us at our houses, and to converse with us more fully about the views we advance. The promise is very occasionally fulfilled. I may mention an instance. One gloomy morning in August, while at the Kodai ki Chauki Chapel, a Bairági (a Hindoo devotee) came up, and listened to me while examining the school-boys. I was surprised to hear him say in English, ‘I, too, sir, would like to know the principles of the Christian religion.’ I had never previously heard our own tongue spoken by one of the class. I began to converse with him, and found him possessed of considerable intelligence. Within a few minutes several of the passers by stopped, and the Bairági, not liking their presence, said he would speak to me another time. I begged him to call on me. He said, ‘If I call upon you, and oppose what you say, will you not beat me?’ I assured him I would not, and told him where I resided. To my surprise he appeared at my door the next forenoon. He said to the servant, who was no doubt sur-

prised to see him, as such persons seldom come to a European house, 'I saw the sáhib in the city yesterday, and he promised to give me something if I called on him.' On hearing he was at the door I went to meet him, and there was my friend of the previous morning, with his dishevelled hair, his body besmeared with ochre, and a rag round his loins. No sooner did I open the door, than he started back, saying, 'Are there no eatables?' I assured him there was nothing in the room either to eat or drink. He came in very warily. I then told him he might either sit on the carpet or occupy a chair, just as he liked. From his very scanty clothing he took a bit of a rag, and very carefully spread it on the chair, as if afraid of the defilement which it had contracted by having been previously used by a European or a Christian. No sooner was he seated than we entered into conversation on the nature and grounds of Christianity, and on its contrast to all other religions. He remained with me for nearly three hours, engaged in earnest talk and discussion, the language used, at his request, being English, except when it failed us, and then we had recourse to Hindí. He maintained that the gods were powerful, and ought on that account to be propitiated, though he acknowledged that their character was often bad. He pertinaciously contended that the Hindoos were worshippers of one God, as well as the English, quoting passages to prove this point; while I maintained that, looking at the general and prevailing teaching of the Hindoo writings, not at isolated expressions, the Brahm of the Hindoos was a Pantheistic phantom, and not the living God. I asked him why he had become a Bairágí, and he said it was to obtain, by his services and hardships, the supernatural powers of the ancient Rishís (Hindoo saints), such as living without food, living without air, raising himself above the ground at will, &c. The absence of all sense of guilt was remarkable. At the commencement of the conversation he mentioned to me what he had said to the servant at the door, adding, 'No sooner did I say it, than my conscience stung me. But it was not a lie after all, for you did promise to give me knowledge.' This remark stood me in excellent stead. I pressed him with what conscience implies, and with what the stinging of conscience intimates to us. Before we parted he seemed inclined to question the existence of conscience, or at least its right to be heard, and he was willing to retract his own remark. He took notes of what I said about the nature and claims of Christianity, and especially of what the Bible says of our blessed Saviour. To salvation by grace he expressed intense repugnance. So strange a mixture of intelligence and ignorance, of acuteness and stolidity, I have seldom met. The bewilderment of such minds is beyond our conception. On parting he promised to consider what I had said, and if, within the two days he was still to remain at Benares, anything fresh occurred to him, he would call. I have not heard a word about him since. When I looked into his intelligent, and at the same time melancholy face, I longed to make him acquainted with Jesus, and I have often thought of him since with deep and prayerful interest. I offered him a book, but he declined to take it, as he said he could not conceal it, and his brother devotees would call him an apostate. He said he hoped they would not know where he had been."

## III.—MADAGASCAR MISSION.

THE capital of Madagascar is divided, like all great towns, into several distinct sections, each with a separate name. And the missionaries have taken up their residences, and divided their work in accordance with this distinction. Near the centre of the city, and on different sides of the lofty ridge on which the capital is built, are AMPARIBE, under Mr. W. E. Cousins; ANDOHALO, under Mr. Hartley; AMPAMARINANA, under Mr. Briggs; ANKADIBEVAVA, under Mr. Jukes. All these are seats of flourishing churches. All have dependent upon them country stations, containing many Church-members. It is in these country stations that the Gospel continues to make steady progress. Its labours are heartily sustained by the city Christians; and their personal zeal and liberality are growing conspicuously, and being developed in a most healthy manner. The Malagasy churches are advancing rapidly towards a real and complete support of the Gospel. [See CHRONICLE, MARCH, 1867, pp. 44—51; APRIL, pp. 70—72; and JUNE, the Annual REPORT.]

## 1. CHAPEL AT AMBONILOHA. REV. W. E. COUSINS. MARCH 26, 1867.

“At Amboniloha, a village about four miles north of Antananarivo, where one of my deacons has a house, there has been a service held for about two years and a half. Last Spring RAINIMAHARAVO, Chief Secretary of State, whose country house is close to the village, undertook to build a clay chapel, if the people would roof it and fit it up. A subscription list was commenced and the money was raised, RAINIMAHARAVO not only fulfilling his promise, but giving money besides. On Wednesday, March 6th, the opening service was held. When we reached the chapel we found a large number of people all round it, unable to find room inside. The building will hold about 300, but there must have been quite 500 or 600 outside; and what pleased us more than the numbers was, that many who were outside were heathens. We at once determined that my brother and ANDRIAMBELO, who had undertaken to preach, should speak from the doorway, so that all might hear. Whilst we were conducting the opening part of the service, the people outside, not knowing our intention, asked that the preachers might stand where they would be able to hear. The men who made this request named the two villages from which most of the people came. At the time of the service there was not a chapel in either of them; but in one a private house has since been opened for preaching on Sunday, and we hope, ere long, to have a chapel in each. The attention of the people to the preaching was very marked, and I have no doubt many of them heard for the first time of salvation by Jesus Christ. It is rather a new feature in our missionary experience for the heathen to ask that the Gospel may be preached to them; but for two or three months past there has been a cheering increase in all our congregations, and the desire to hear the Gospel seems to be increasing on every hand. Let our friends in England continue to pray with persevering faith that God would establish His infant Church in Madagascar, and utterly overthrow the dominion of Satan.”

## 2. GROWING ZEAL AT ANDOHALO. REV. R. G. HARTLEY. APRIL 2.

“I must not omit to mention the growing recognition by the people of their duty to supply their countrymen in other parts of the island with the Gospel. A collection for this purpose has been commenced at the monthly

missionary prayer meeting. The first collection was made last month at my church, and realised rather more than eight dollars (£1. 14s.) In addition to this, my people have promised to subscribe annually to the support of an Evangelist to the Antsiaraka, whose country is about 150 miles north of this. There is a small congregation there, formed by Hova officers and soldiers, and from the accounts we receive through members of our churches, who sometimes visit them when on Government service, the people are ripe for the harvest. A thoroughly qualified man has been found, who is

willing to go. He is, however, a slave, and his master has placed some difficulties in the way of his going. We hope, however, to be able to redeem him, at a cost of about £12, part of which he would be willing to repay out of the sum annually allowed him by the church. I shall surely not be drawing very rashly on the Bank of Faith, if I advance part of this sum to set free almost the first Malagasy Missionary. This, however, is as yet only a project, and I will write more particularly when it seems nearer completion."

### 3. DIFFICULTIES IN EDUCATING A NATIVE MINISTRY. THE SAME.

"Allow me to thank you for the paragraph in your letter of January 26th, referring to me. I greatly appreciate the consideration that the Directors have shown for my comfort and health, and still more rejoice that they have definitely indicated a line of service to which I have always looked forward as that in which I would most gladly engage, but for which I should have hesitated in asking the co-operation of the brethren, without having been first directed to it by the Directors. You will learn from the above, that I trust that it will not be necessary for me to seek further relief from pastoral work; but I had since my illness resolved if possible to establish a select class of the most promising of the younger preachers, to whom I would endeavour to give a complete and regular instruction, as circumstances will permit. You will be aware of the difficulties which at present exist in the way of forming a class of men *exclusively* devoted to the work of the ministry. All the young men of our congregations who are not slaves are officers in the army, or what answers to the civil service, and, as such, are subject to the orders of their superiors, and have to render more or less service to the Government. As, at the same time, all marry at a very early age, and no prospect can be held out of any regular support in the ministry, we cannot ask them to give up their trading and devote themselves exclusively to the course of instruction. That the time will come when the churches will feel the necessity of having a native pastorate set free from the necessity of trading by the contributions of the people, I have no doubt. This, however, cannot be for some time. In the meantime, however, I think that much may be done in giving more regular training to the more promising of the young preachers, exacting from them no other engagement than that they will attend the course of instruction as regularly as their circumstances will permit. The trial, I am aware, will be somewhat a doubtful one, as we have had too much experience of the readiness of the Malagasy to take up anything new, and continue for a time and then fall off. I do not, however, see that anything will be lost if we make the attempt and it should prove a failure."

## 4.—NEW CHURCHES ERECTED IN VILLAGES. MR. BRIGGS. MAY 1ST.

“I am happy to bear testimony to the prosperity of the Mission in Madagascar, and to the most pleasing aspects of the work of God amongst us. It is acknowledged by all that our congregations were never so large, and that there never was so earnest a desire, on the part of the people generally, to listen to the Gospel as at present. There is also a most pleasing change in the native Christians—I mean in respect to the efforts they are making for the spread of the Gospel. The Christians have done more, and given more, during the last few months than ever they have done or given before. The Malagasy Christians are learning what is often a very difficult lesson to learn, namely, to give for the spread of Christ's kingdom. I have been very much pleased with the efforts that my own people have made during the last two or three months.

“We have commenced, or have collected the money for commencing, six new country churches, some of them ten or twelve miles from the capital. In addition to these, we have had ground and building given to us by RAINANDRIANTSILAVO, 15th Honour, and one of the members of the government, for establishing a branch church at the north-west end of the capital, in the midst of a large population, and about a mile from the nearest town church. This place was opened a little more than a month ago, under very pleasing circumstances.

“I hope, however, to give you a fuller report of these newly-formed churches after they have been more fully established. I only mention them now to give you an idea of the present hopeful state of the Mission.”

## 5.—AMBATONAKANGA CHURCH. FROM RATSILAINGIA, &amp;c.

“Antananarivo, February 1867.

“To the Directors of the London Missionary Society.

“We write this letter to you, sirs, to tell you of the completion of the stone house at Ambatonakanga, also that it was set apart on the 22nd of January, 1867, the day being Tuesday; and we, the church at Ambatonakanga, are happy in having got a new chapel, and we thank you, sirs. Matt. x. 40—42.

“And we thank all the relatives who determined and devised means to make the stone house. Proverbs xix. 17.

“And we thank Rev. W. Ellis, who did not say, ‘I am old, and may die in a foreign land,’ for he regarded his life as nothing, that he might cause to come the kingdom of Christ.

“And we thank Mr. Sibree, jun., Esq. (sic), and Mr. Cameron, Esq.; for those two men have made their lives small, and have done what they could in order to complete the house; yet not that alone, for the teaching of the Holy Scriptures has also been done by them, for they have done what they could to teach us to advance the Gospel of Jesus Christ, the Lord, and we thank them, sirs.

“And we visit you, sirs, and make salutation to all the relatives.

“Read 2 Cor. xiii. 11—14.

“Say, RATSILAINGIA,

“And Twenty Others.”

## IV.—CHICACOLE MISSION.

CHICACOLE is the chief town in the southern division of the district of GANJAM. It lies on the upper part of the Bay of Bengal, and the district of Ganjam is the one which joins the two Presidencies of Bengal and Madras. It is next to the province of Orissa, and its population, like Orissa, besides the Talugas, includes Origas and Khonds. The Khond population, who used to sacrifice children that their fields might be fertile, inhabit the hill tracts, which lie back from the coast. The town of CHICACOLE lies four miles from the sea, on the river Mangulu. It contains 11,425 inhabitants, and was at one time celebrated for its beautiful muslins. The Mission was commenced in 1838, and reopened in 1857. It is under charge of a Native missionary, the Rev. P. JAGANNADHAM.

WHILE rejoicing in the abundant prosperity granted to some of the larger Missions of the Society, it becomes us also to remember those smaller and isolated stations which seem barren and unfruitful. In many Indian cities, where caste and idolatry are strong, or where the people are dead to everything spiritual, our Missions advance very slowly, and are carried on amid great discouragements. In such places a missionary needs special grace and power from above, both to sustain his own piety and to make his preaching effectual. He needs, too, the sympathy of the Churches at home, and all the aid to be derived from their prayers. The North Telugu Mission, of which VIZAGAPATAM and CHICACOLE are stations, with their neighbour VIZIANAGARAM, greatly need this grace. Much labour, time, and money have been expended on them. But the results have been very small. At CHICACOLE there is an annual outlay of about £230; preaching and education are both included in the plans of the Mission; but the church has risen only to seven members, and special instances of spiritual good are few. "Come from the four winds, O breath, and breathe upon these slain, that they may live!"

## 1. HISTORY AND EFFORTS OF THE MISSION. MR. JAGANNADHAM.

"It is still the day of small things with us, as the number of communicants is only seven. We have to record our fervent gratitude to the Good Shepherd for the care He has taken of His little flock; so that they have on the whole walked consistently with their profession, and it is hoped been in a measure edified by the means of grace they have enjoyed.

"The usual services at the chapel have been sustained during the year—two services on the Lord's day, and one service on Wednesday evening. We have observed our people paying more attention to the word preached than usual, and we believe this was greatly owing to the more frequent use of the catechetical mode of conveying the truth.

"It is a most lamentable fact that the conscience of the people in general—from the lowest chukla (shoemaker) to the highest Brahmin, is asleep, and we have found it a most difficult task to convince them of the evil of sin; especially because, when the subject is pressed home upon them, they easily betake them-



selves to some vedantic notions which seem to have deeply sunk into their minds, and which we believe to be destructive of the very foundation of all morality, and seek in this way to lull their conscience when it is partially awakened by the voice of Divine truth presented to them. This is the case not only with the most intelligent, but also with the most illiterate men and women among them. Caste being everything with them, all that we say concerning the love of God and the freeness and fulness of the redemption in Christ Jesus, and the surpassing excellence of Christian morality, attaching as little importance as we can truthfully do to the breaking of caste, is nothing to them when they think of the stern fact that we have broken our caste, and that if they should openly embrace Christianity they would likewise have to give it up. Nevertheless, on the whole they receive us with civility, and hear our message with attention, and are sometimes so struck with the truth that they exclaim that what we say is all truth, and that the tendency of our teaching is to make them good.

“It is evident that the knowledge of Christian truth is spreading around us, while, in one way or another, the foundations of old Hindooism are being undermined. It is high time, then, for the people of God to cry mightily to the Hearer of prayer that He may overrule the present state of things here and in other parts of this land, for the furtherance of His kingdom, when we have the full assurance that His word shall not return to Him void.

“The number of boys on the list for December is 52, consisting of 8 Native Christians, 1 Roman Catholic, 1 Mohammedan, and 42 Hindus of different castes.

“The subjects pursued in the highest class are New Testament, Geography, Grammar, History of India, Third Book, and Arithmetic, and in Telugu, Nalacharithra, and Vyakaranam.

“When a strict private examination of the whole school was conducted, in the month of December, we were, on the whole, well satisfied with the results.

“Most of the lads have attended the Sunday School, and, as usual, much Scriptural truth has been imparted to them.

“The school has been supported by local subscriptions, and the monthly fees raised among the boys.

“The number of girls in the catalogue for December is 22, viz., 8 Native Christians, and 17 Hindus of different castes.

“The three girls in the first class have made pretty good progress in their Telugu studies, which are Luke's Gospel, Geography, Vyakaranam, Brief Sketches of Asia, History of Salvation in Poetry, ‘Phalmany and Karuna,’ and ‘Line upon Line.’ They are rather slow in Arithmetic. They have made but little progress this year in English. They understand plain needle-work.

“The girls in the second class have learned a few pages in the Telugu First Book, and the rest of the pupils are at different steps on the way to read sentences.

“When we think of our difficulties and discouragements, we are almost disposed to abolish the school; but the cause of female education being dear to our hearts, we hope still to persevere in our efforts, hoping that our friends will continue to help us by their prayers and contributions.”

## V. ADVICE TO THE WEST INDIAN CHURCHES.

A SHORT time ago the REV. JAMES SCOTT, one of the veterans of the West India Mission, returned to England, having earned an honourable retirement by thirty-six years of faithful labour. Not long before his resignation he delivered and published an ADDRESS to his people, indicating those topics to which he wished that their attention should be specially turned. The friends of the Society will see how completely their honoured brother is in accord with the Directors, in urging upon the Churches a lofty principle and large-hearted liberality, in the practice of Christian rule, and the maintenance and spread of the Gospel.

“1. You are aware that our churches are not open to the indiscriminate admission to their ordinances of persons of any certain district or county, merely because they live there. You are farther aware that it is our conviction and principle, that none except persons who are converted are fit to become members of a Christian church. You are farther aware that this is so much with us a matter of principle and faith, that we admit none to our fellowship except persons of whose conversion and piety we have ground to think favourably. Even here, dear friends, I think we can see danger of self-deception to your souls. Persons may reason in this way:—‘Our pastor thinks none except persons who are savingly converted fit to become members of a Christian church. Our pastor admits none except those of whose faith and piety he has reason to think and hope favourably. He has admitted us, therefore he must think us converted.’ Your pastor admitted you, supposing you were what you professed to be—disciples of Christ; but your pastor may have been deceived; pastors often are deceived. Your pastor may have supposed your professed repentance *genuine*, whilst you have never truly turned to the Lord, nor are cleaving to Him even now, with full purpose of heart; and therefore, he who rejoiced over you as sinners *saved*, may yet have cause to mourn over you as sinners *lost*, through your not having truly believed on the Lord Jesus Christ. It is a fact, sad and sorrowful, that many whom we admitted, joyfully admitted to our fellowship, and also for a season did appear to run well, have, alas! turned aside. They are now the associates of the degraded and the guilty—the servants of unrighteousness. This is no new thing. Persons who were spoken of as Christ’s disciples went back and ‘walked no more with Him.’ Many will say unto Christ, ‘Have we not eaten and drunk in Thy presence? and Thou hast taught in our streets;’ to whom He will say, ‘I never knew you, depart from me, ye that work iniquity.’

“2. On the responsibility which attaches to your position as members of our churches. You are not merely members of churches, but of the Mission Churches; and I can affirm what you must know to be a fact, that your privileges, both for instruction and pastoral oversight, have been very great; a circumstance which imposes on you heavy responsibilities. The churches which were planted by the apostles and apostolic men were remarkable for their simplicity. Everything relating to their doctrine, their discipline, their

worship, and the ordinances they observed, set forth their unearthly and Divine character. They were assemblies of believers in Christ, of faithful men brought together, and kept together, by their common faith in the common Saviour, and their hope and assurance of eternal life. Each assembly had its own pastors and rules, and, recognising no authority but that of Christ as King in Zion, they conducted all matters relating to doctrine, worship, and discipline in the way they believed to be most in harmony with the will of Christ, and best fitted to promote their own edification. Our first missionaries in this colony, in forming their converts into Christian Societies—speaking more scripturally, into Christian Churches—were entirely unfettered by any human authority, as to the order they should adopt. It is manifest that they studied the apostolic and primitive order; and those of us who came out after the churches were gathered and organised, found churches existing pretty closely conformed to the order called Congregational or Independent. They were such, at least, as far as that was possible among people so strangely situated as slaves professing faith in Christ. We have no complex code of laws in the New Testament, to which, in conducting the discipline of our churches, we are bound to submit. We have, however, laws to which we owe obedience to Christ as our Lord and Master. We have likewise general principles sufficient to guide all who are willing to be divinely guided. With the order of our churches you are already acquainted. I believe it to be in harmony with the laws of Christ, recorded in the New Testament, and the apostolic example. I hope you will all feel that it is an honour to belong to churches gathered by the blessing of God on missionary effort—to churches where instruction is so fully, efficiently, and untiringly imparted—churches where the simplicity and primitive worship and order is so conspicuous. Now, the first duty you owe to the church is submission to its discipline in your person and practice, and that you use your best endeavours to secure among your Christian brethren a contented, peaceful submission to the laws of Christ, or the order to be observed in His church.

“3. This is much, but not all of your duty. You all are aware that the worship of God, to be conducted in an edifying and suitable manner, requires the outlay of money. Our places of worship have to be built, kept in repair, lighted, and kept clean and comfortable. The ministrations of the word have to be sustained. He who gives his time, his strength, his talents to the ministry of the Gospel, is entitled in reason, and by the authority of Christ, to be supported by the persons to whom he devotes his labours. Other churches in this colony look to and lean on the Government for the support of their ministers and maintenance of their worship. This we cannot do. We believe it to be wrong in principle, and pernicious in its result. We believe it to be the will of Christ, and the law of His kingdom, that His disciples should maintain their religious ordinances by their own *willing and hearty* contributions, or with the aid, in case they need help, of those who may render them assistance voluntarily.

“4. There is, however, brethren, another form of evil against which I would warn you.—The Mission Churches do not lean on the Government for support; but I am afraid we are not free from leaning on the London Missionary Society. It is true, the aid obtained here is voluntary aid. But it is a disgrace to any church to take aid from this Society, or any other, when they have the means

of support in their own hands. I hope I shall see an honourable, praiseworthy determination among you, to support your own institutions by your own contributions. The London Missionary Society had the honour of commencing the work of evangelizing this colony. For many years, especially in Berbice, it carried on its work of mercy and love, nearly single-handed. The missionaries were sent out and supported for a considerable time, almost exclusively at the Society's expense. Everything the Directors and supporters of this Society could do, they have done, and done chiefly for you. You are now, however, free. You have been instructed, many of you, in the school, taught for nearly twenty years by myself, with very little help from any one, at a time, in fact, when there were no qualified schoolmasters to be found. You have a faithful earnest ministration of the Gospel, and are in circumstances to maintain the ministrations of the Gospel among yourselves, free of charges to any one; and it will be your *honour* to do this, and your *disgrace* to fail in this duty.

“5. I would remind you again, as members of our churches, of your duty and responsibility, in reference to the evils which abound in this community. Those who have been brought lately to this colony from Africa, reached our shores as heathens. Many of them are heathens still. These heathens are attempting to introduce their heathen dances and revels into our villages. That they, as heathens, should attempt this, will excite no surprise; but that persons instructed in our schools, and now bearing the Christian name, should countenance their abominations, may well excite surprise and sorrow. If report, however, speaks true, many, of whom better things might have been expected, join in those revels; and a larger number still view them with indifference and pleasure, as scenes of amusement. If these debasing revels continue, they will corrupt and debase the souls of men. I therefore call upon you, as members of the churches, as persons professing godliness, to oppose this new form of evil which has lately sprung up; and in every way in your power to guard, especially the young, against being led away with it. If you prove faithful and consistent, these revels will disappear. If you prove unfaithful, they will continue and work mischief to the best interests of men, both for time and eternity. Many to whom our ministry has been the power of God to salvation have been removed by death, and are now before the throne of God and the Lamb. Those who were converted under slavery, and were for many years the stay and strength of our churches, are dying off, and in a few more years will be all gone. To those who now fill the places of the deceased we say, strive to be the worthy successors of the honourable dead. We have difficulties and discouragements meeting us in the waywardness and wilfulness of the young, in their idle dissipated habits. We feel increasingly that our ministry is a warfare, in which we need your sympathy and prayers.”

## VI.—NOTES OF THE MONTH.

1. THE ANNUAL REPORT.—Considerable progress has been made during the past month in publishing the Annual Report. The ABSTRACT of former years has been greatly improved, by the addition to the ordinary REPORT of a Title-page, List of DIRECTORS, List of the MISSIONARIES, English and Native, and the Annual Balance Sheet. The Report is published in Sections. Thus, Section First, for the LONDON POSTAL DISTRICT, includes all the above elements, and a complete statement of all the Donations, Subscriptions, and Collections contributed by the London Churches. Section Second, for Cheshire, Lancashire, Westmoreland, and Cumberland, states in full the contributions of those counties. Each Section is circulated in a particular locality. The Directors are anxious that all regular subscribers to the Society shall receive a copy; and that copies shall be placed in the pews of families that are not subscribers, or be forwarded to their homes. The COMPLETE REPORT, with the APPENDIX of detailed information from all the Mission Stations; List of LIFE MEMBERS; Income at Foreign Stations; and Statement of the RESERVED FUNDS, is now in the Press, and will be circulated early in the present month..

2. WIDOWS' AND ORPHANS' FUND.—At the close of last June, as usual, the Directors arranged the appropriation of this fund. The sum required to satisfy all claims on the Society was £3635. From this amount grants were made for the year to thirty-eight widows of missionaries; to twenty children; and to eleven retired missionaries. Many of these friends have spent a long series of years in the Society's service, and have attained a great age. Could the constituents of the Society fully know the amount of comfort which their kindness secures to these valued friends, it would greatly add to the satisfaction with which they contribute to this Annual Fund.

3. ORDINATION OF MISSIONARIES.—During the past month arrangements have been made for sending four missionaries for the first time to the stations of the Society, and three have been ordained.

On Sunday, June 30th, Mr. JOHN HARPER, appointed to King William's Town, Caffreland, was ordained at Hare Court Chapel, Canonbury. The Rev. J. WARDLAW described the field of labour; Dr. MULLENS offered the Ordination Prayer; and Dr. RALEIGH delivered the Charge. Mr. Harper sails for his destination by the Cape steamer of September 9th.

On Tuesday, July 9th, Mr. JAMES EMLYN JONES was ordained at Craven Chapel, as a missionary to Travancore. The Rev. J. O. WHITEHOUSE commenced the service by reading appropriate Scriptures and offering prayer. Mr. WARDLAW described the Society's Mission in India and in Travancore; the Rev. R. D. WILSON offered the Ordination Prayer; and the Rev. R. F. HORTON, of Wolverhampton, delivered the Charge. Mr. Jones leaves for Pareychaley, his appointed station, in the beginning of September.

On Tuesday, June 18th, Mr. F. E. LAWES, appointed to join his brother, the Rev. W. G. LAWES, in the Society's Mission in NIUE, usually called Savage Island, was ordained in Castle Street Chapel, Reading. The Rev. T. POWELL

described the people and the missionaries in Savage Island; and the Rev. W. LEGGE delivered the Charge.

Arrangements have been made for the ordination of Mr. JAMES THOMAS, of Cheshunt College, at Tenby, on the 20th August. Mr. Thomas goes to Shanghai to be pastor of the English Church, and also one of the missionaries of the Society.

4. KIDNAPPING IN THE SOUTH SEAS.—It is evident that the dreadful system of kidnapping the defenceless natives of the smaller islands of the Pacific is far from extinct. Though reprobated by the civilized world, and greatly checked by the remonstrances of the European Governments with the Government of Peru, it appears still to be carried on in a quiet way among the islands that are scarcely known, and where there are no teachers. Dr. Turner thus writes:—

“At one of the heathen islands on which we have no teacher, the natives were very shy. It turned out that there had been a *slaver* there only the week before. Forty of the natives went on board. The captain took them into the saloon, and was treating them to biscuits and grog, when a white man, who was living in the island, made his appearance on board. The captain offered this man 700 dollars if he would help him in securing from fifty to eighty or one hundred natives. The white man—a *Scotchman*, by the way—talked as if he was going to enter into the project; proposed that the supercargo should go on shore with him, and take a quantity of barter goods, as if for the purchase of pigs, fowls, &c. The captain, a Frenchman, was delighted with the Scotchman's plan; got out a lot of things, and sent the supercargo with them to the shore. M'K. got the supercargo and the goods into his house, and fairly under his power, and now, said he to the super-cargo—‘The best thing you can do is to write off to the captain to send every one of the natives of this island on shore immediately; for until that is done *you* remain where you are.’ The supercargo had no alternative; he was fairly caught; he wrote off to the captain to give up the natives, and soon they were all out of the ship and safe on shore. The wily Scotchman then sent off the supercargo in safety to the vessel, and so the affair ended. M'K. could not tell the name of the barque; he supposed she was a 300 or 400 ton vessel; showed French colours, and he remembered seeing ‘Bordeaux’ on the stern and the life-buoys. The supercargo said *he* was from Melbourne; that there were two vessels in the ‘concern,’ and that they were taking the natives to make cocoa-nut oil on an uninhabited island. They had already secured on board about 100 natives from various islands. So you see this horrid kidnapping business is still carried on. We must again appeal to the British Government, and try and get a ship of war to come from the Australian or South American stations, to hunt down the rascals. They seem *now* to keep clear of islands on which there are missionaries or native teachers, and keep to the *heathen* islands; and it is a rare thing on one of them to fall in with a white man like M'K. We hope by another voyage to have a native teacher on that island, and also on some other parts of the group.”

5. THE NATIVE PASTORS IN TRAVANCORE. REV. J. DUTHIE, JUNE 6, 1867. —“You know, of course, that the Rajah has been made a G.C.S.I., and the Dewan a K.C.S.I. When up there we presented congratulatory addresses to them, I send a few copies. And not we only, but the native pastors, in the

name of the Christian community, also waited on both, and read grandiloquent addresses in Tamil, which were most graciously received. The Rajah especially seemed much pleased. It was a great occasion for our native friends; indeed, their being admitted in person, ELEVEN of them, created quite a sensation in the place. You can imagine how a thing of this sort would strike the Brahmins and others. Such a thing was never heard of before; and a very remarkable part of the business is, that none others of his highness's subjects ever thought of doing such a thing. It was rather galling to the big-wigs to hear it remarked that now-a-days LOW caste fellows were beginning to teach them manners!"

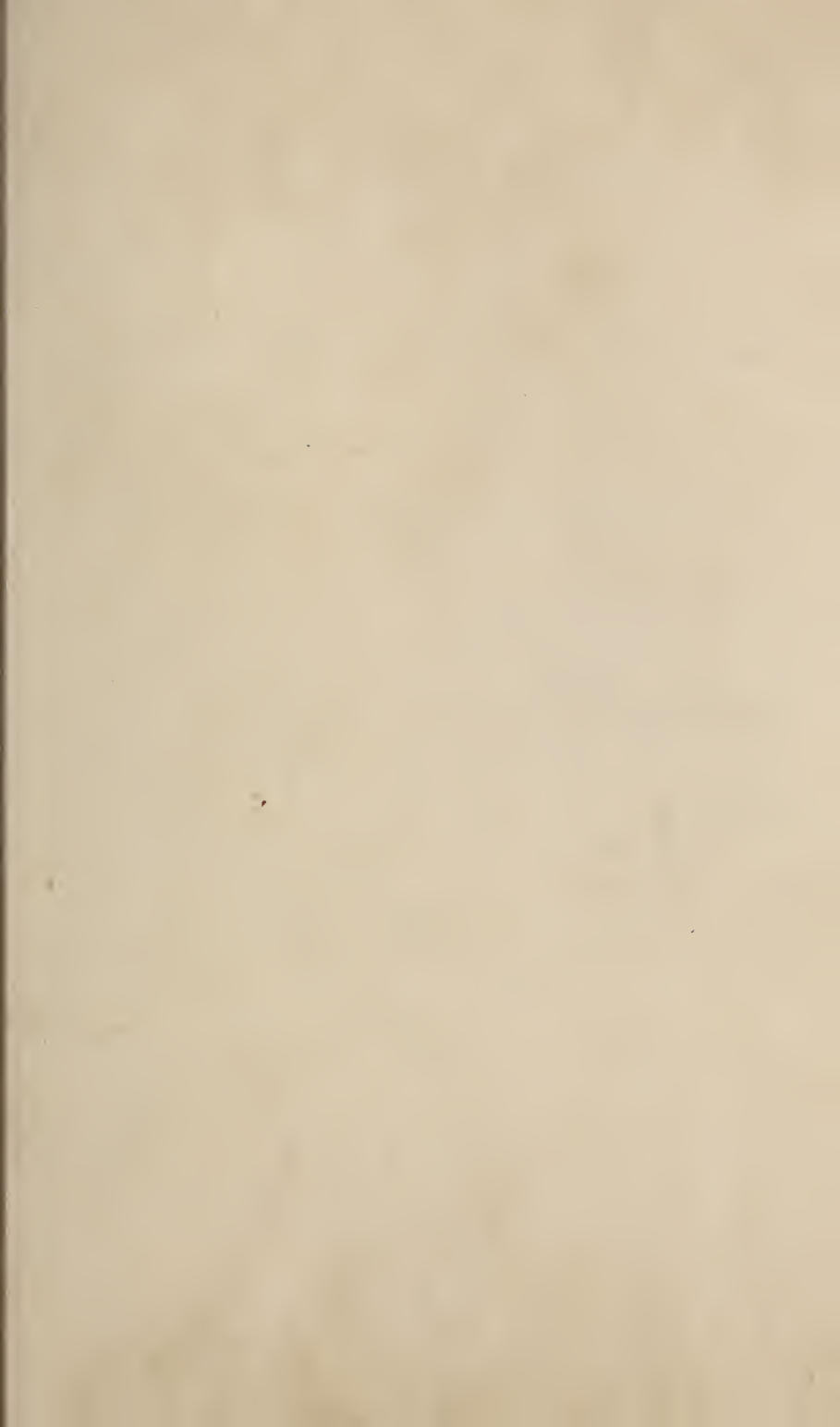
6. THE JOHN WILLIAMS.—Since our article was put in type, we have received additional particulars from the Rev. A. SAVILLE, and are glad to present to our readers the following extracts from his letter:—"The *Alfred*, a German schooner, arrived at Niue on the 3rd of February. On the 11th it sailed for Samoa with Mr. and Mrs. Davies, Mr. and Mrs. Chalmers, and some of the crew on board. The brig *Rona*, a trader, arrived the same day they left. The captain wanted to purchase 400 pigs from the natives, but as he could only get half of this quantity, he went away to Samoa instead of New Zealand to sell them. He took Mr. and Mrs. Watson with him, and more of the crew. After the wreck we were detained ten weeks at Savage Island. We lived at the Mission premises, and received unspeakable kindness from the Rev. W. G. Lawes and Mrs. Lawes. The ship had not broken up, yet she was every moment being crashed upon the coral rocks by the heavy waves. When we left NIUE on the 16th of March she had not fallen to pieces, although during a recent heavy gale of wind she was fearfully shattered. One side of her was completely broken in by a great rock; the heavy seas had lifted her far upon the rocks, so that in the fine season of the year she will be nearly high and dry. Many things were saved from her, some in good condition, but for the most part they were much damaged. We recovered many things; and, if the efforts to save the property had been conducted in a more orderly way, much more might have been saved. I need not tell you that most of these things came up in a wretched condition; bonnets and net work, silk dresses, valuable volumes all wet with sea-water, and in such shapes as to make them appear quite valueless. Things which had been packed away with great care in London, highly valued because of those who had given them to us, came to us broken, torn, or spoilt. After they had ceased bringing things from the wreck, we sorted the goods in the school-house; and, although they were so much damaged, yet, with the things we had been able to recognise as our own, they were worth several hundred pounds. The *Rona* was chartered immediately after the sale to fetch Captain Williams and ourselves, with the saved property, to Samoa. After four days' pleasant sail we anchored in Apia Bay, Upolu, on the 20th of March. Dr. Turner and the Rev. Mr. Murray gave us a warm welcome: we were the guests of the latter missionary except for one day and night, which we spent at Malua with Dr. and Mrs. Turner. The goods were immediately brought ashore and divided, Dr. Turner superintending the common division: Mr. Chalmers taking the things appropriated to the Hervey Islands, and I the things for the Society Islands. It would have been pleasant to see Samoa and the Mission Stations, but I was prepared to sacrifice anything if I could only reach a place which we might call OUR HOME, and where I could commence our labours."

## VII.—CONTRIBUTIONS.

From 15th June to 15th July, 1867.

LONDON.					
Edward Daniell, Esq. ....	25 0 0	Enfield. Chase Side Chapel.		Nottinghamshire. Auxiliary	
H. W. Davison, Esq. ....	20 0 0	Contributions, on Account	18 15 7	Society, on Account .....	200 0 0
F. J. ....	20 0 0	Great Marlow. Collection...	7 17 9	Ormskirk. Contributions...	4 16 0
J. Payne, Esq. ....	10 10 0	Greenhithe. W. M. Newton,		Pinner. W. Cooke, Esq. ....	50 0 0
Mrs. Brown, Bayswater .....	5 0 0	Esq., towards deficiency...	25 0 0	Preses, Salop. Contributions	1 10 0
A Lady .....	1 0 0	Halifax District, <i>Brighouse</i> .		Reigate. Contributions, on	
H. T. ....	1 0 0	Contributions .....	30 1 2	Account.....	13 3 6
W. C. ....	1 0 0	Hingham. Mrs. Brownjohn	1 0 0	Rendham. Contributions...	7 13 0
Per "Christian World" .....	0 8 0	Hyde, near Hendon. Collec-		Ripley. Contributions .....	7 5 0
Anonymous .....	0 5 0	tion, &c. ....	5 6 4	Spalding. Contributions,	
Hat Sold by Rev. T. Powell,	0 4 0	Kingsbridge. Miss Fox, for		on Account.....	7 5 9
Legacy of the late Rev. J.		Support of Child at Tra-		St. Leonard's. Henry	
Sherman .....	50 0 0	vancore .....	2 0 0	Treacher, Esq. .... (A.)	1 1 0
Legacy of the late Mr. W.		Kirkdale. For Widows'		Stretton-under-Fosse. Con-	
Smiley .....	10 0 0	Fund .....	1 12 6	tributions.....	2 8 7
Collected by Miss Mather,		Lancaster. Auxiliary, Con-		Tetsworth. Contributions...	7 10 0
for Rev. Dr. Mather's		tributions .....	83 9 3	Tonbridge Wells. Auxiliary	
Schools, Mirzapore.....	9 8 0	Mrs. Dawson .....	100 0 0	Society, on Account .....	12 17 4
Hackney College Box.....	1 0 5	E. Dawson, Esq., towards		Walpole. R. Howard, Esq.	5 0 0
		deficiency .....	10 0 0	Warminster. Anonymous.	3 3 0
Borough Road Congrega-			193 9 3	Woodford. May Sermons ...	17 5 6
tional Church. Contribu-		Lancashire, West. Auxil-		Wotton-under-Edge. Taber-	
tions .....	1 5 0	itary. Collections, Public		nacle. Contributions .....	81 0 0
Cambridge Heath Congre-		Meetings .....	64 12 10	Wyndham. Contribu-	
gational Church. Collec-		Great George Street Chapel	256 17 2	tions .....	1 10 8
tions .....	27 4 6	Crescent Chapel .....	256 5 9	WALES.	
City Road Congregational		Norwood Chapel .....	55 3 6	Cardigan. Twi Side,	
Church. For Widows'		Newington Chapel .....	14 12 9	D. M. J. ....	5 0 0
Fund .....	10 8 5	Wavertree Chapel .....	32 0 10	Monmouthshire, Horeb.....	0 4 2
Haverstock Chapel. May		Woolton Chapel .....	8 5 7	Carmarthenshire. Whit-	
Collections .....	46 3 1	Stanley Chapel .....	15 19 5	land .....	13 19 8
Kensington Chapel. Auxil-		Claremont Chapel .....	21 1 0	SCOTLAND.	
iliary, on Account.....	15 10 0	Toxteth Chapel .....	5 6 11	Campbeltown. United	
Maberley Chapel. Collec-		Berkeley Street Chapel.....	31 16 1	Presbyterian Church, per	
tions .....	12 16 6		785 1 10	Rev. Dr. Boyd.....	5 0 0
Old Gravel Pit Chapel.		Liverpool. R. A. Macfie,		Ditto, Anonymous .....	0 10 0
Henry Rutt, Esq., towards		Esq. .... (A.) .....	10 0 0	Glasgow. Mr. J. Leek .....	1 0 0
deficiency .....	50 0 0	Madeley. J. C. Billington,		Rendall, Orkney. A Friend	
Poultry Chapel. Auxiliary,		Esq. ....	5 0 0	in the North, for China ...	40 0 0
on Account .....	37 18 8	Manchester and Salford,		For Madagascar .....	49 0 0
Surrey Chapel. Balance of		Auxiliary Society, on Ac-		Spring Grove. The Misses	
last year .....	15 9 1	count .....	471 0 0	Smith .....	5 0 0
On Account of the present		Manchester. Henry Lee,		FOREIGN.	
year.....	25 10 9	Esq. for Memorial Church,		Benares. English Church,	
Union Chapel, Islington.		Madagascar .....	100 0 0	for Widows' Fund .....	2 14 0
Viator..... (D.) .....	5 0 0	T. Porter, Esq. ....	10 0 0		
COUNTRY.		Margate. F. W. Cobb, Esq.			
Birmingham. Auxiliary,		..... (A.) .....	100 0 0		
on Account .....	47 8 3	Ditto, towards deficiency ...	100 0 0		
Broadway, Worcestershire.		Middlesborough. For			
Contributions .....	2 10 0	Widows' Fund .....	1 7 0		
Cleckheaton. A Friend .....	5 0 0	Morley. Rehoboth Chapel,			
Creaton. Auxiliary, on		on Account .....	1 0 0		
Account .....	4 5 6	Northrepps Hall. Dowager			
Deddington. For Widows'		Lady Buxton, towards de-			
Fund .....	0 12 9	ficiency .....	100 0 0		
Derby. An Aged Friend.....	10 0 0	Ditto, for Rev. W. B. Philip	20 0 0		
Devizes. Auxiliary, for		Northumberland. Mr. and			
Chinese Teacher .....	27 0 0	Mrs. E. Kidley .....	1 1 0		
Eastbourne. Mr. S. Hall ...	0 11 0	Ditto, Special Donation .....	10 0 0		
East Cowes. Collection .....	4 8 7	Norwich. Auxiliary Society,			
		on Account .....	100 0 0		
		In Memoriam.....	5 0 0		





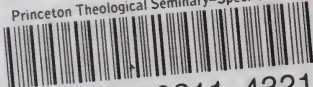
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